

Mrs Caldwell

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

X.

HONOLULU, T. H., MARCH, 1918.

No. 10

"IN PERFECT BEAUTY"

(Written for the Los Angeles Churchman)

In perfect beauty, all alone,
The day star like a jewel shone
At Easter dawn.
Bright herald of the growing day,
In trembling light she passed away
At Easter dawn.

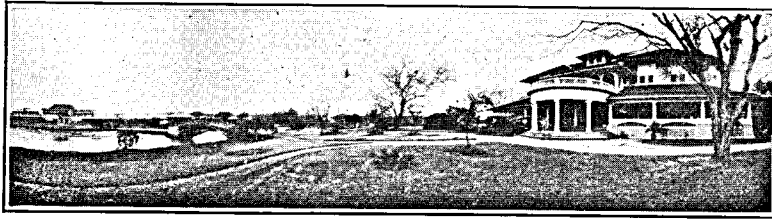
A breeze up-sprang and softly swayed
The tree-tops in a garden glade,
On Easter morn.
And new-born flowers their faces turned
Unnumbered to the light that burned
On Easter morn.

A bird upon a palm branch sang;
O never sweeter music rang
On Easter morn.
And through the world a whisper grew
That thrilled my wakened heart anew
On Easter morn.

"Lo, He is risen—is risen," it said,
"Nor Death, nor Hell, can make afraid
On Easter morn!"
And, pulsing through the perfumed air,
A church bell called, to meet Him there,
On Easter morn.

Mrs. J. D. H. BROWNE.

Easter, 1915.
Santa Monica, California.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., MARCH, 1918

No. 10

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

MARCH, : : : 1918

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

March 17—5th (Passion) Sunday in Lent.
(Violet.)
“ 24—6th (Palm) Sunday in Lent.
(Violet.)
“ 25—Monday before Easter (Annunciation B. V. M.).
“ 26—Tuesday before Easter.
“ 27—Wednesday before Easter.
“ 28—Maundy Thursday.
“ 29—Good Friday. (Black.)
“ 30—Easter Even. (Violet. White for H. C. and Eve.)
“ 30—EASTER DAY. (White.)
April 1—Monday in Easter. (White.)
“ 2—Tuesday in Easter. (White.)
“ 7—1st Sunday after Easter. (White.)
“ 14—2nd Sunday after Easter. (White.)
“ 21—3rd Sunday after Easter. (White.)
“ 25—St. Mark, Evangelist. (Red.)
“ 21—4th Sunday after Easter. (White.)
◆◆◆◆◆◆◆◆

“EASTER.”

To many minds the very greatest occasion in all the Church Year is Easter Season, the celebration of the resurrection of our Lord Jesus Christ, and what the Old Church loved to call “The Queen of all Festivals.”

In many ways the Easter Season has retained its high character as the most spiritual of the seasons in the Church Year. So far the world has made fewer inroads on the Easter Season and done less to materialize it than almost any of the great festivals in the Christian year.

Christmas, unfortunately, has been largely taken possession of by the world. Sometimes one wonders if the vast majority of people who celebrate after their fashion the Christmas Season have any realization whatsoever of the meaning of the very name of the day itself, or of the fact that they are supposed to cele-

brate at that time. What begun as a holy day with the Old Church the world has succeeded in turning into a holiday, and using it for its own purposes and after its own fashion. For a great while it seemed as though the Easter Season had escaped this contamination at the hands of the world, and remained strictly a festival of the Christian Church; and in view of the splendid solemnity of the fact and event that Easter commemorates, it seemed it would escape the contamination that has affected so many others of our Christian festivals. But there are very evident signs, and very many of them, that the damage that has been done to the spiritual character of the Christmas Season is fast being duplicated in connection with the Easter Season. It is a strange thing to hear such hideous travesty as an Easter german, or an Easter dance, or an Easter card party, or to hear of Easter styles and Easter fashions, and a dozen other equally incongruous things tacked on to the solemn word Easter. One cannot help wondering when he sees such things in the papers and at times hears them fall even from the lips of Christian people, if the people who use these terms have any realizing sense of the dreadful incongruity of the terms they are using. Certainly no thoughtful Christian man or woman would ever couple the name of the feast of our Lord's Resurrection with an utterly worldly material matter.

The Church itself at times seems almost to give some color of justification to the world's misuse of the Easter Season. The world, it is true, seems to call a halt at Easter Sunday upon all that it has been professing of pious and of self-denying, and to plunge headlong into the occupation of just the opposite kind. But, as a matter of fact, in a lesser degree, does not the Church do something of the same kind? For forty days of Lent we have multiplied services, frequent occasions of prayer, many religious instructions, and our people are exhorted to acts of unusual self-denial and devotion. Then comes Easter Sunday service, with its joy and splendor and hopefulness, and declarations of high faith and devotion. Then what comes? Almost apparently, with a sigh of relief all that appertains to the Lenten Season and also the Easter Season stops as completely as though the Church was

struck with paralysis. From the condition of unusual religious tension of earnestness we almost instantaneously plunge into a season that seems to have left all these thoughts and occupations behind. It would almost seem as if the Church has grown tired of what it was doing and relaxed by plunging in the opposite direction. There seems to be no concerted and continued effort to conserve to Christian people the benefit of the Lenten Season. That the Lenten Season, as the Church teaches, is not an object or end in itself, but a means for equipping us for the pursuit of some object and the attainment of some end. But, as a matter of fact, what follows at Easter Season even in the Church itself? Too often it tends to produce the impression that the Lenten Season was something that once over and done had no connection whatsoever with the future and no effect upon the time following the Easter Season. As a matter of profound gratitude, our Book of Common Prayer affords no ground whatsoever for any of these delusions or for any of these misconstructions. Its teachings are so plain and clear and unmistakable that he who runs may read. Lent, according to its teachings, is a season of preparation and time for fitting ourselves for the spiritual work that God has given us to do; and the Easter Season comes at its end as a great crown of glory, setting the seal of God's evident approval on all of our spiritual efforts and adding its power to the previous preparation to make us fit to run the race that is set before us. So it is well for every Christian man or woman to set his or her face sternly and unalterably against this tendency to lower the spiritual character and the spiritual significance of the Easter Season.

It is a season of blessed satisfaction, of the sealing of our hopes with the divine approval, and of the coming of the promise, “Lo I am with you always, even unto the end of the world.” It is not the end of anything, but it is simply the manifestation of the gift of the power that will make us able to run with patience and success the race that is set before us. And so it comes to us, year after year, not as the end of a season of fasting or of self-denial; not as an occasion of frivolity and enjoyment; not as an opportunity to improve our church finances; but as a seal of the

promise that the Gospel is the power of God unto salvation unto every one that believeth.

So facing this beautiful season you will be able to realize what St. Paul meant when he spoke of the "Power of His Resurrection." — *The Southern Churchman*.



KNOLL PAPERS.

By LYMAN ABBOTT.

Saying Prayers.

Please some time tell the way to make children from six to twelve understand prayer. Can they be made to know the mental and spiritual attitude of communion with God? And that the mind and soul must have that attitude in prayer? Perhaps my request will be clearer when I tell you that the prayer teaching to children which I most often hear seems so wrong that I cannot listen to it without a degree of condemnation and a feeling that it is near to sacrilege.

Can I make it plainer? A child repeats, "Now I lay me down," etc., and as soon as the hurried "take" is spoken says, "Joe hit me today, and I'll hit him tomorrow." Or, on rising from her knees, one child says to another, "Stop, I tell you," and gives the other a slap. Sometimes the mother, wanting to go to other duties, says, "Come, *do* hurry and say your prayers and get into bed. Remember, you are to put on clean dresses tomorrow." Or to one child the mother says, "Stop your noise while Bettie says her prayers," and as soon as Bettie does finish, the mother continues, "Now, what do you want?"

I wish that I could think that this is satire, not history, but I am afraid it is a common occurrence. Such teaching is preparing the child to be either a cynical skeptic or a formalist if not a hypocrite; either to believe that all prayer is a performance and all worship a sham, or to believe that saying prayers is praying, and that to conform to the established etiquette of religion is piety. The second is the more disastrous result of the two. Formalism is worse than unbelief, as insincerity is worse than boorishness.

Saying prayers is not praying. Praying is talking with God. Observe, I do not say *to* God, but *with* God. How can I talk with an unseen person? How can I talk with any one else? All conversation is a communion of invisible persons through visible symbols.

A son is going away from home. An hour before he is to take the train he has a "heart-to-heart talk" with his mother. Those two hearts are invisible.

This mother and son see each other—that is to say, they see each other's faces and the clothes they wear; but it is the hearts that talk, and the hearts are not seen.

The son takes his train, and the next morning early the mother is called up on the long-distance telephone. She hears her son's voice and recognizes it. They talk again. This time they do not see each other's faces; but they recognize each other's voices, though several hundred miles separate them.

The following morning she finds a letter from John in the early mail. Now she neither sees him nor hears his voice, but she recognizes the handwriting, and the heart-to-heart talk is continued without sight or sound.

She has given him some counsel. He has not decided whether or not he will follow it. The next morning she gets from him by telegraph a day letter. It contains his promise. "I shall not forget your wise counsel," it says. Now she neither sees him nor hears his voice nor has his handwriting; but her heart is made glad.

The next morning is her birthday. When she comes down to breakfast, she finds a bunch of forget-me-nots on her plate. "Which of you," she says, as she looks about upon her smiling children, "gave me these forget-me-nots?" "None of us," replies the daughter; "John telephoned us to lay them on your plate. We asked him if he had any message, and he said no. You would understand." The tears glisten in the mother's eyes as she pins the flowers to her dress. The youngest child, at her side, looks up and asks: "What are you crying for, mother?" "Never mind," she replies; "I couldn't tell you. You couldn't understand." And she could not tell. No words could interpret to another what that little bunch of flowers means to her.

"Spirit with spirit can meet." All conversation, all correspondence, all literature, is the meeting of spirit with spirit. They are the interchange of invisible experiences between invisible personalities. The words are only the wires; the wires are seen, but the messages are not seen. A friend speaks across thousands of miles of land and sea, and a heart responds to his heart. A poet, a prophet, a heroic master, speaks across thousands of years in time, and our hearts respond to his speaking. In the library are the silent spirits of the great thinkers and actors of the past. I take down a book, and the grave gives up its dead and the great man sits by my side. In his Gettysburg speech the spirit of Abraham Lincoln still summons us to consecrated patri-

tism; in the Twenty-third Psalm the unknown singer still calls us to a brave and trustful pilgrimage.

Thoughts are more than words. Conversation is more than an interchange of words. How often have you interrupted your companion with, "You do not understand me." He heard the words; but, either through your fault or his, the words did not carry to his mind the message with which your mind had freighted them. It is not only the telephone which fails to give important messages clearly.

Prayer is not a duty paid to God—so much prayer, so much duty done. At a reception the guest first pays his respects to the hostess; then he is free to enjoy himself as he will. So men sometimes imagine that once a day, or at least once a week, they must pay their respects to their Creator. Then they can give themselves to the gratification of their own will with a satisfied conscience. Sometimes we hire some one else to perform this duty for us, as kings sometimes send their secretaries to perform their social functions. My wife once went into an English church at morning prayers; she was a trifle late, and the rector was saying, "I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace"; and there was not, except the rector, a man, woman, or child in the church. He was saying prayers vicariously for the people.

Praying is not asking for things. We do not go to the altar as we go to the market. Prayer is not a kind of shopping expedition by which we hope to get special favors for ourselves or our friends. I do not ask God to do my duty for me; I ask him to give me vision to see and courage to do my duty for myself. Nor do I tell him about the massacre of the Armenians, as though he did not know, or beg him with wrestling to interfere, as though he did not care. I seek in his presence to learn if there is anything I can do. If not, I leave to him the solution of world problems too perplexing for me to understand, and throw on him world burdens too great for me to bear. Faber interprets prayer for me:

"I do the little I can do,
And leave the rest to God."

What I want is not things, but life; not gifts, but God. And I believe in prayer, as all true praying souls believe in prayer, not because we get things for our praying, but because we get life in prayer; not because we get gifts, but because we get fellowship with God. When we forget the present and think of the

ages—the ages that are past and the ages that are to come—when we forget ourselves and our wills and think of the Master and the Master's will, when we forget our little share and think of the great work in which we have that little share, the mists lighten and fears flee away. "In thy light shall we see light," said the Psalmist. In his light we do see light. "I can do all things through Christ that strengtheneth me," said Paul. There are times when this seems not too great a courage.

"Spirit with spirit can meet." We who believe in prayer see that all human intercourse is a meeting of invisible spirit with invisible spirit through visible symbols, and we believe that we have intercourse with an invisible spirit without symbols. We cannot analyze him nor define him, and so it may be said that we do not know him; and yet we are intimate with him; he is our Great Companion. And if any one says that the answer to our aspirations comes to us from our own better selves, I will answer in the words of the Psalmist: "The Lord will hear when I call upon him. * * * Commune with your own heart upon your bed, and be still." It is the God within us who is our better selves. It is the God within us who answers our aspirations. To pray is to enter into ourselves."

If the mother would teach her child to pray, she must first know how to pray herself. Then if she kneels by her child's bed, and in simple words commits her household to the keeping of him who slumbers not nor sleeps, her child will catch something of his mother's spirit and trustfulness, and in time, learning to join with the mother in the words as he has already joined with her in the spirit of reverence and repose, will learn to pray. The mother who has no such experience cannot inspire it in her child, but must leave it to be given by some one better equipped than herself.

The Knoll, Cornwall-on-the-Hudson.

A BISHOP'S LETTER TO HIS GRANDSONS ON THEIR CONFIRMATION.

The Bishop-Coadjutor of West Texas, the Rt. Rev. William Theodotus Capers, D. D., is a son of a former Bishop of South Carolina, the Rt. Rev. Ellison Capers, D. D. The present Bishop Capers has printed in his diocesan paper, the Church News, a letter which the elder Bishop wrote to his two grandsons—sons of the present Bishop—on their confirmation. The boys were ten and twelve years of age. One bears the name of the father-Bishop and one of the grandfather-Bishop, and it is more than ten years since the letter was written to them by their grandfather-Bishop.

Perhaps, if he can know—for the grandfather-Bishop is now among the souls that are at rest in paradise—the Bishop would let his letter go to other boys who have lately been confirmed as well. Here it is:

"Columbia, S. C., April 23, 1906.

"To Masters Ellison Howe and William Theodotus Capers.

"My Dear Grandsons:—Your letters to your grandmother have given her, and given me, the sweetest happiness. She cannot write, as she would like to do, and you must take this letter as from her, as well as from me. We congratulate you, dear boys, on your confirmation. It means so much to you, and so much to those who love you most. It means that God has blessed your purpose to live, day by day, as He wants us all to live; and He wants us to live just as you have promised to live—a Christian life. Such a life is the truest and the happiest life, and such a life can only gratify Him and bring us true peace and honor.

"When you answered the Bishop that you renewed for yourself the baptismal vows, you made those holy vows of your baptism your own vows, and engaged to renounce what is wrong—to believe the truth and live by the law of God. Every true boy, and every true man, is true only as he does renounce what is wrong, honor what is true, and reverence and keep God's law.

"In your confirmation God gave you His Holy Spirit to help you keep this promise, and to remind you, every day, of your duty. So when you feel like doing or saying something that you know is wrong, God will help you to see and feel that it is wrong, then your part will be to say: 'I can't do this or that, I can't indulge in this or that feeling, because it is wrong, and I have promised God to renounce what He makes me know and feel to be wrong. He has given me His spirit of righteousness in my heart to make me feel and know the right from the wrong, and if I do or say the wrong, I am not true to my vow.'

"You see, then, how God's Holy Spirit will help you to do right. But suppose the day comes when you fail, when you do wrong. Well, confess to God in sincere repentance, and try again, and God will help you every time you try. And so you can walk in the ways of truth and right all the days of your life.

"I read of a great British general who was so sure of victory that he undervalued his enemy's strength and went into battle without counting the cost. Well, he was defeated, and his troops were routed, and he was mortally wounded trying to rally them. When his friends came to him, as he lay on the field, he exclaimed: 'Who would have thought it! Meaning, Who of us would have thought that I and my army could have been so beaten? And seeing how disheartened and distressed his staff officers were, he said: 'Never mind, gentlemen; we will do better next time!'

"That was true repentance, boys: 'Never mind, we will do better next time.' May God's fatherly hand, dear boys, ever be over you, and His Holy Spirit ever be with you!

"Your affectionate grandfather,

"ELLISON CAPERS."

—Southern Churchman.



WHY A YOUNG MAN NEEDS RELIGION.

Every young man is or should be ambitious to make the most possible out of his life. No man who is worthy the name wishes to become a failure. Christ

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came among men to save them from a failure and to make the most possible out of their lives. To this end He came to manifest God—to make Him intelligible, real and compelling. Christ wishes to communicate His Spirit inwardly to men. He desires to clothe Himself with men and to manifest Himself through men. This is the religion of Christ.

Christ's religion is necessary to a young man in order to furnish him the highest possible ideal. What, is there which a man desires in his ideal which is not best found in and realized through Jesus Christ? By showing who God is and what man may become, Christ only reveals the full possibilities of life. He imparts a sense of reverence for the body as the temple of the living God. He stimulates and feeds the mind by the greatness of His conceptions and by the dynamic power of His teachings. He enriches the emotional nature—creating and developing the finer feelings. He broadens and quickens our sympathy for men everywhere. He generates the noblest type of patriotism—that which desires to see one's country a power for righteousness in the world. He is greatest and most appealing in the greatest sphere—the moral and the religious. In companionship with Him men have the deepest and richest experiences. By the loftiness of His own life and by the magnificent sweep of His plans He lifts men up from low levels, emancipates them from the narrow and the selfish, and inspires them with a passion for helpfulness.

The religion of Christ is essential to enable a young man to follow his ideal and to attain more and more unto it. By furnishing in himself not only the perfect Pattern, but also the perfect Saviour and the perfect Power, Christ only is able actually to satisfy and to complete a man's life. In contrast with all other religions, Christ's religion is primarily and distinctly the releasing of a new and superhuman power in the world. This is the power which tempted, struggling young men most need and most desire—the power to take the step between knowing their duty and doing their duty. Other religions furnish valuable teachings, inspiring examples, helpful ritual and observances and efficient

organization, but Christ only is able to communicate to man a vital energy infinitely greater than his own and which qualifies him to travel the path of truth and duty.

"Into the land of righteousness I go,
The footsteps thither, Thine, and not
my own."

A young man should come under the power of Christ and His religion in order that he may leave the most helpful mark on this generation. It is impossible to be a Christian alone. Christ desires not only to make the most out of each individual man, but also to make the most possible out of the world. His program embraces every man, every nation, and every race, in the whole range of their being, in all their relationships, for the present and for all time. Some day Christ's principles and spirit will have right of way throughout the whole world. Well may such a comprehensive and sublime undertaking command the whole-souled allegiance of every earnest man and boy. Christ has power as none other to move men to heroic deeds. He inspires men with unselfish enthusiasm. He creates a love which transcends in scope, in force and in quality the love of the patriot. He impels men to noble and mighty achievements. He nerves men to endure opposition, suffering and sacrifice. In view of the needs of our own country and of other lands in this tragic and momentous time in the life of the world, Christ's call comes with irresistible power to all open-minded, truly earnest and honest young men. Whatever else the young man who reads these lines may fail to do, let him not neglect to bring his life under the sway of this wonderful and triumphant Christ, and dedicate himself to His service.—John R. Mott, in Association Men.

—Southern Churchman.



THE MONTH OF PRAYER

The call of the General War-time Commission of the Church that the month of March be set apart as a season of special prayer falls upon responsive hearts. We know of no time in all the history of the world to compare in in-

tensity of emotion, with the days that we are now passing through. With dramatic violence forces that have always been present in civilization are contending in the open for the mastery. The world holds its breath as it awaits the decision on the Western Front. No responsibility like it has ever been laid on human shoulders; no day so pregnant with fateful consequence has been lived through at any other time in history. Men and women are everywhere asking "Will God permit Prussia to win this war?" The faith of millions among the Allies hangs upon the answer to that question. A world in which Prussia is given the mastery is intolerable to Christian thought.

When we fall upon our knees, we do not ask God to do our work for us. We have no timid desire to lay upon Heaven the burden that our children's children are asking us to carry. But we must ask God to give us courage and steady hearts.

Preparation for victory is almost wholly a spiritual exercise. Men and women cannot face the sacrifice involved, unless their hearts ring true. Above comfort, above security, above life itself we must place the Christian good for which we fight. There must be no questioning, no weighing of the cost, no moral hesitancy.

We are not sure that America is yet united to feel as our President would have us feel about this war. He sees in it a Christian crusade. If we believe that, we must hold nothing back. Our consecration must involve every fiber of our being. But such high consecration is always religious. We must go to God for the strength to see the thing through. Thus Washington fought. Thus Lincoln brought into unity the soul of the North. Beside the present fateful crisis that we are facing this hour, those were but minor events in the world's life. It is now or never that the Prussian spirit can be crushed. Now or never the Junker definition of Naturalism must go down to defeat. Russia has fallen, Italy may fall. Perhaps poor France must suffer infinitely more than she has yet endured; but America and England must see the task through.

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May the Churches of America bring
to the Nation out of this month of prayer,
power to endure to the end!



FROM THE SEAT OF WAR.

A series of articles by Bishop Williams covering his experiences during his recent trip to France and his impressions gained while visiting the devastated districts, and hospitals in the interests of the War Council of the American Red Cross.

WOMEN AND THE WAR.

One of the first and most lasting impressions one gets in France is the part the women of France are playing in this war. It is played behind the scenes, as it were, out of sight of the world and the general public whose attention is focussed either upon the so-called "theater of war," the fighting trenches, or else upon the parliaments and councils where policies are determined. But it is nevertheless an indispensable part in the great tragedy. And it is a part that is being played by the women of France with incomparable courage and spirit, a courage and spirit that are beyond either praise or even adequate description.

It may be said that the war rests largely upon the women of France and bears down upon them with crushing weight. And they are taking up their heavy share of its burden bravely and cheerfully. In fact, the spirit of France is most visibly to be discerned in its women, that characteristic French spirit of indomitable pluck and good-cheer. It is "long-suffering with joyfulness." It is not the grim but the glad determination to see the thing through "jusqu'a bout" "to the end." It is women always who make the heart and soul and spirit of a nation. And it is the women of France who are chiefly to be credited with the unequalled morale, that composite word which sums up the heart, soul and spirit of a people, the unequalled morale of the French nation.

THE BURDEN OF ENDURANCE.

There comes upon them first that awful burden of passive endurance which is always the inevitable lot of women in every great calamity. Like Mary, the Mater Dolorosa, they must stand by the Cross and look on at the supreme tragedy, while the sword pierces their soul. It is far easier to fight and to die in the trenches in all the fierce passions and self-forgetfulness of the battle than to sit at home and wait in silence for the dread tidings and then when they come, to see the broken heart to the ultimate sac-

rifice which the great cause has required and then go on, living the life that must still be lived and doing the work that must still be done. That is what women all over France and the other warring countries are doing and what the women of America will have to prepare themselves to do.

It seemed to me as if every other woman I saw in France was clad in mourning garments. And many doubtless who would not wear it outwardly lest it depress others, wore the sackcloth inwardly upon the soul, if not upon the flesh. I shall never forget one scene I saw soon after landing. I went into the great cathedral at Bordeaux. In the ambulatory back of the high altar were ranged a series of side altars. In front of each were many large wooden candelabra, each carrying many lighted candles. Each candle represented a soul that had gone out in battle. Many long wires, a yard or more long, thrust out from each altar, and these wires were packed with pathetic little photographs, all representing those who had perished or who were in peril at the front. And all about on the floor were kneeling figures of women in black, praying for their beloved dead or for those who were at that moment facing death. That, I thought, is a picture of the women of France. And yet like the brave king of Israel of old, when they walk the walls in public sight, they wear the purple of a courageous and cheerful demeanor though the sackcloth be within wrapped closely around the heart. It is only through a chance rent in the outward vesture, like the scene I witnessed, that you get a glimpse of that sackcloth. Like France herself, there is nowhere visible even a dent in the spirit of her women.

And then there is the burden of privation, of the fierce struggle for existence for themselves and their children which bears most heavily upon the weakest, the women. A French soldier gets but 5 cents a day. His wife is allowed 25 cents and each child 7½ cents a day. Food is scarce. Prices are high. Fuel is practically unprocurable. The women

are taking up their burden bravely and uncomplainingly.

WOMEN IN INDUSTRY.

That has largely brought to pass the new part women are taking in industry, that and another still more compelling reason. The women must work that the men may fight. The necessary industries of the country must be carried on, and yet every man between 18 and 45 or 50 must defend the country. Every available man is in uniform, whether actually at the front or temporarily "on permission" or on vacation at home. A few experts, indispensable in certain industries, are at work; all the other men in civilian attire wear the badge "reformé," indicating that they have been examined and found unfit for military service or have been disabled in the war.

But the work must be done if the war is to go on and if people are to live, and it is done largely by the only available workers, women and children. You hear the clang of the street car's gong. You look around as you leap out of the way and there is a woman conductor on the back platform and a woman motorman on the front. You take your train for Paris. The brakeman goes through singing out the names of the stations and then goes back to her knitting. For all the brakemen are women. You look out of the windows upon that garden land of southern France, yet untouched by the immediate devastation of war. The laborers are busy in the fields, gathering in the vintage and the crops or prepar-

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ing the soil for next year's crops. There is an occasional old man among them, some young boys, more girls and most women. You arrive in Paris. A woman porter offers to carry your bag. Women baggagemen handle deftly the heavy trunks. Women conductors take your tickets on the metropolitan or Paris subway. And in one munition factory where about 8000 hands are employed, I saw 6500 women, strong peasant women, handling the hot bars of steel and cutting them up for shells and trucking the heavy loads about the factory, and gay young girls filling the shells with the deadly shrapnel.

So women are picking up the burden of industry as it has dropped from the shoulders of men when they seized their guns to defend La Belle France from the ruthless Hun. This bearing of the burden of industry is a part of women's part in the winning of the war.

THE MINISTRY OF SERVICE.

And there is that most characteristic function of woman, that function which she only can fulfill with sure and unerring touch, that function wherein she spiritualizes the material and sacramentalizes the common with the spirit of love, the ministry of mercy and service.

They are at it everywhere. Women on the platforms of the great railway stations, dealing out cigarettes, chocolates, buttonhole flags and flowers, little material comforts of every sort to men in uniform, going from rest at home to the grim battlefield, women in canteens in the stations at junction points on the lines of communication, behind the trenches, dealing out "hot dog and coffee" over the counters, providing baths and beds and clean fresh clothing to the hungry, dirty, vermin-infested and lonely men; women in countless homes in France "mothering" soldiers at the front, sending them weekly and sometimes daily letters and packets of comfort. I know one brave American girl who calls me "uncle," the wife of a cultured Frenchman, once a professor in an American college, now a common soldier at 5 cents a day, in the thick of the fight at Verdun for three years and a half. This brave little woman lives in two rooms in the attic of a little hotel in Paris. Thence she mothers 170 French soldiers at the front, writing scores of letters every day, sending out innumerable packets, and feeding eleven French prisoners in German prisons. Who can tell how much such work does to keep up the heart, the spirit, the morale of France's fighting men? I know of men, suddenly buckling under the long-continued strain and, without knowing what they were doing, fleeing from their duty, who have been

picked up, restored to their normal mind and courage and sent back to be heroes "jusqu'a bout" by this same little woman.

And, of course, the women are everywhere the angels of mercy, in the field hospitals just behind the firing lines, the most dangerous positions excepting only the front trenches, in the base hospitals, tenderly and skilfully caring for the wounded and ministering to the dying, and the homes of France have long been, as the homes of America are beginning to be, busy factories where skillful and untiring fingers turn out daily vast heaps of supplies of every sort for the men who must carry on the terrible business of war.

Every now and then you see on that most beautiful street in the world, the Champs d'Elysees in Paris, a scene that is typical of the service of women in the war. A group of blinded soldiers, four in number, three on one side and one on the other with linked arms and in the midst a woman in black, her own heart broken by some great bereavement, guiding them on their walk. But there is no depression or gloom about the group. And the secret is this, the woman in black garments and with the broken heart, is smiling, laughing, joking, and they are responding to the infection of her spirit. She is carrying out the injunction you see posted everywhere in France where the blind are to be found, "Never sympathize with the blind; always cheer them."

That is what woman is doing for France, bleeding, exhausted France. She is serving in whatsoever way comes to her hand, but she is above all cheering. Though her own heart be broken within her and her spirit crushed by the joint burden of grief and endurance, she is bravely keeping up the heart and spirit

of her men and so of her country. That is the secret of the indomitable courage and morale of France. It is her women who make it. It is her women who constitute her soul.

THE DEMAND UPON US.

The same demand is coming upon the women of America, if this war goes on long as it seems likely to do. Our women are beginning bravely with the thing at hand, the production of material necessities and comforts in their homes and the Red Cross workshops. The burden of men's industries may yet come upon them. I am sure they will take that burden up as the French women have. The burden of sorrow and grief and bereavement is sure to come. And yet we men will and must look to them for the ministry of cheer and inspiration and they will not fail us. And it is the Christian women upon whom we must depend above all. For it is only "our faith that can give victory over the world," especially such a world as we now live in. And it is only the grace of God which can make us "sufficient unto these things" that shall be demanded of us.—*The Michigan Churchman.*

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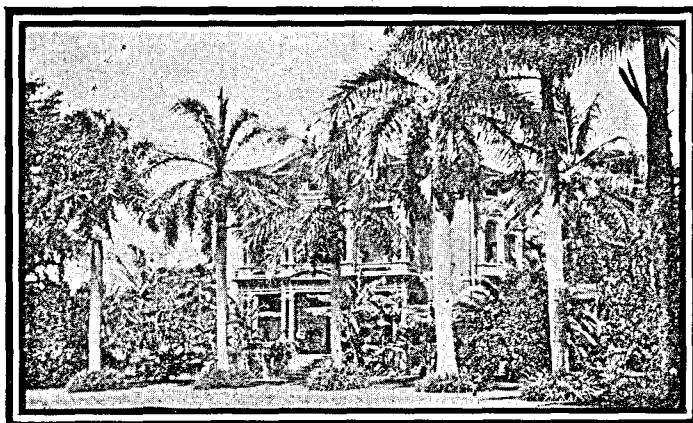
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THE ARMY OF THE CROSS.

By ADELAIDE MABIE.

Inscribed to Pasadena Chapter Red Cross.

Behold "The Army of the Cross" with
emblem of its King,
A banner white with blood-stained cross
to which His followers cling.
Behold this army as it grows with thou-
sands, day by day,
Marching on around the world all suf-
fering to allay.

Its scope is universal, it serves no sect
nor creed,
Save only the Lord of the Kingdom of
GOD and service to human need.
Its foes are war and disaster with the
evils in their train,
Its mission, to undo the harm and recon-
struct again.

This army must go forward when war
and carnage cease,
When every gun is silenced and the
world is blessed with peace.
For there will be the lame, the blind,
famine, plague and need,
The desolate places to rebuild, the hun-
gry still to feed.

It reaches all humanity in every land and
clime,
With ministry of mercy with work of
love sublime,
Then come and join this army, "The
Army of the Cross,"
Support the scarlet emblem that it never
suffer loss.

April 22, 1917.



RED CROSS NOTES.

The officers of the newly-organized
Hawaiian Chapter of the American Red
Cross Society, which is composed of
four branches and constitutes the execu-
tive body of the American Red Cross
Society in Hawaii, were elected on Sat-
urday, March 16, at a meeting of the
delegates representing the Honolulu, Ha-
waii, Maui and Kauai branches, and are
as follows: George R. Carter, president;
Rev. J. Knox Bodell, vice-president; R.
A. Cooke, treasurer; A. L. Castle, sec-
retary; R. C. Walker, auditor; H. R.
Macfarlane, assistant secretary, and H.
G. Winkley, executive officer for the
chapter. The Executive Committee of

the chapter consists of G. R. Carter,
Rev. J. K. Bodell, R. A. Cooke and A. L.
Castle and three delegates from each
branch.

The War Relief Committee of St. An-
drew's Guild organized at the beginning
of Lent to sew in the Parish House Wed-
nesday mornings as a Red Cross Unit.
The intention of this unit is to develop
new workers in the Cathedral Parish
and to augment the work already being
done by Cathedral women at headquar-
ters. Members are urged to go to the
Red Cross rooms on Beretania Street
every Tuesday afternoon to prepare
work for the Wednesday meetings. A
gratifying response has been shown by
the large attendance each Wednesday
morning at the Davies Memorial Hall,
but work will be supplied to as many
more, and a hearty invitation is extend-
ed to every woman at St. Andrew's who
can spare even an hour in this beneficent
work. Mrs. Jas. Wakefield and Mrs. E.
L. S. Gordon are the efficient directresses
in charge.



PHILANTHROPY AND PATRIOTISM.

(Social News Service, Province of the
Pacific.)

By VEN. T. C. MARSHALL.

The past year has been marked by ap-
peals to the people of our communities
for contributions to various forms of
humanitarian service incident to the war,
occasioning such demands upon the gen-
erosity of the people as have never been
made before in the history of the coun-
try. Canvass after canvass has been
made of the towns and the city dis-
tricts, one sometimes following another
with only a day or two of interval. It
is inevitable that in the pressure of these
new and urgent claims, causes to which
contributions have been made in the past,
the support of the regular philanthropic
institutions, missionary work and paro-
chial activities, should be jeopardized in
some degree.

In the light of this unusual situation
the manifest duty of our church people
is two-fold: to do the one, and not to
leave the other undone; to give even to
the point of severe sacrifice to the causes
in which are involved the safety and the
welfare of our soldiers and the actual
salvation of suffering peoples from star-
vation and death (such causes as the
Red Cross, Armenian and Syrian Relief,
Army Y. M. C. A. Work, and just now
particularly, the War Commission Fund
of our own Church); and not to dimin-
ish in any degree the support of

churches, Missions, local and general
philanthropy, the work of all of which
must be maintained for the sake of those
who require their ministrations and for
the conservation of the spiritual life of
our communities and of the nation.

To allow retrogression in the works
of mercy and religion at home, even
under the strain of war, would be a per-
version of patriotism. With the im-
mense resources of our country there is
plenty of means for both. All that is
needed is the development of a sense of
stewardship with a comprehensive out-
look and a regard to proportion in the
distribution of what is given.

Most timely and significant as well as
commendable in its spirit was the action
of the American Red Cross at its annual
meeting, December 12th, in adopting the
following resolution:

"The members of the American Red
Cross, assembled at their first annual
meeting since their country entered the
war, express their deep appreciation of
the support given to the national society
by the local charities of the country.

"Great hospitals have given up their
skilled staffs to national service; organ-
ized charity has contributed its most ex-
perienced and efficient leaders. The reg-
ular supporters of local charities have
been among the largest contributors to
the Red Cross war fund. The resources
of our home charities must not be here-
by diminished. It is more essential now
than ever before to maintain them to
their full efficiency.

"We know that this means larger giv-
ing both of service and money. But we

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are confident that the American people are ready to make the greater sacrifice. Red Cross needs abroad must be supplied, but not by withdrawing support from the needs of charity at home."



THE SIGNIFICANCE OF OUR COLORS.

America's most gifted poets and orators have vied with one another in setting forth the significance of the red, the white and the blue of the Star Spangled Banner. In the words of Henry Ward Beecher, "A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbol, its insignia, he reads chiefly in the flag of the government, the principles, the truths, the history, that belong to the nation that sets it forth. The American flag has been a symbol of Liberty, and men rejoiced in it."

"The stars upon it were like the bright morning stars of God, and the stripes upon it were beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks of streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever this flag comes and men behold it they see in its sacred emblazonry no embattled castles or insignia of imperial authority; they see the symbols of light. It is the banner of Dawn."

BIBLICAL ORIGIN OF THE RED, WHITE AND BLUE.

Charles W. Stewart, superintendent of naval records and library of the United States Navy Department, advances the following theory of the origin of the colors employed in the national ensign:

"The flag may trace its ancestry back to Mount Sinai, whence the Lord gave to Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty; and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple, scarlet, and fine-twined linen.

"Before the ark stood the table of shew-bread, with its cloth of blue, scarlet, and white. These colors of the Jewish Church were taken over by the early Western Church for its own and given to all nations of Western Europe for their flags. When the United States chose their flag it was of the colors of old, but new in arrangement and design, and they called it 'The Stars and Stripes.'

"Our flag is of the colors red, white and blue. Red for courage, zeal, fervency; white is for purity, cleanliness of life, and rectitude of conduct; blue is for loyalty, devotion, friendship, justice, and truth. The star is an ancient symbol of India, Persia, Egypt and signifies dominion and sovereignty."



CHURCH NOTES.

On Palm Sunday, March 24, at 7:30 p. m., after a short service, the Cathedral choir will render the oratorio "Olivet to Calvary," by Maunder. And on Tues-

day evening of Holy Week, March 26, Maunder's "Crucifixion" will be sung. Mr. Bodé and the choir members and soloists have spent much time working on both numbers, and it is expected that both will be well attended.



St. Andrew's Cathedral, Honolulu, Lent, 1918.

My dear People:

It has always been the Bishop's custom to make a special appeal for the Easter offering. Last year the offering of \$725.00 was given to the debt on Epiphany Mission, but this year the Vestry decided it should go to pay the remaining debt on the organ.

It has, with its beautiful new case, cost a large amount of money, but it is money well spent, for it certainly gives a great deal of pleasure, not only to us, members of St. Andrew's Parish, but to

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everyone worshipping at the Cathedral. People from the other islands who from time to time come to Honolulu also enjoy the beautiful instrument which we have placed in the Cathedral.

The Vestry hopes that at least \$800.00 will be raised, \$684.18 to pay off all indebtedness and the remainder to start a fund for the upkeep of the organ, which will cost a considerable amount each year.

While we realize the claims of the Red Cross and other efforts that have to do with the war, it does seem that this is an instance when we should be glad to help with our money. May we give as the Lord has prospered us.

May this Holy Week be a wonderful one for each of us. May it be full of sanctity, and may we be drawn to the foot of the Cross, there to view "Christ and Him crucified" for us.

This is the first Holy Week and Easter in fifteen years that the Bishop has been away from us. I commend him to your prayers. Pray that God will abundantly bless him and give him health and strength again.

With the sincerest wishes for a very happy Easter, I remain,

Yours very faithfully,

WM. AULT,
Vicar.

CATHEDRAL REGISTER.

BAPTISMS.

- Feb. 15—Edward Bates Blanchard,
by Canon Ault.
" 24—George Kingston Chillingworth,
by Canon Ault.

MARRIAGES.

- Feb. 2—Robert Elder White,
Mary Elizabeth von Holt,
by Canon Ault.
" 7—Fred George Manary,
Florence Kaohunani Abbey,
by the Rev. L. Kroll.
" 9—John Henry Wright,
Anna Kuhi,
by the Rev. L. Kroll.
" 12—Walter Glyn Brosch,
Rose Shaw,
by the Rev. L. Kroll.
" 20—Sanford Emil Klemme,
Adelaide Violet Fernandes,
by Canon Ault.
" 23—Jo C. Alexander,
Florence Stephenson Hastings,
by Canon Ault.

General Offerings	\$1034.90
Hawaiian Congregation	75.25
Communion Alms	23.75
Specials	59.75
Total	\$1193.65

During Holy Week, on Monday, Tuesday, Wednesday, Thursday, March 25, 26, 27, and 28, the Rev. James F. Kieb will give a series of ten-minute talks to men. The services will last fifteen minutes, commencing at 12:05 and ending at 12:20, and they will be held on the roof garden of the Odd Fellows' Hall. It is hoped that there will be a large attendance at these meetings. All men are welcome.

The Rev. Jas. F. Kieb will also be the preacher at the Three Hours' Service on Good Friday.

CONVOCATION.

Before the next issue of the *Chronicle*, Convocation will be in session, the last Saturday in April (according to the change in the Constitution) being April 27. In the absence of the President of the Convocation, to wit, the Bishop, Article VII of the Constitution reads: "If there be no Bishop, or none able to act, the Convocation shall be called to order by the Senior Presbyter of the Council of Advice who is present, who shall preside until the Convocation is organized and ready for business, when a President shall be elected from among the Presbyters of the Convocation."

THE LENTEN OFFERING.

Who will help the Priory girls to earn their dimes for their hitherto large Sunday School Easter Offering? They are pleading for work to do—who will hire them? For several years the Girls' Quintette has earned money by singing for tourists, but, alas! there are no tourists this year, and they are at a loss how to employ their talents.

A SUGGESTION FROM A LIVE WIRE.

On the Island of Maui, in the Hawaiian group, there is a little town called Lahaina. Although on the windward side of the island, it lies very hot under its beetling cliffs, and the sea breeze that

reaches it seems very hot and tired. It is not the picturesque spot it was when Stoddard wrote his interesting poem, "Lahaina"—the canals have been filled up, and other distinctive features have disappeared—but it is even more cosmopolitan, and almost as dirty.

It has a very mixed population; I say "mixed" advisedly, as one sees there not only Hawaiians, and English-speaking people, but, Japanese, Chinese, Filipinos, Indians and Negroes, as well as half-castes of all these nationalities. It is a curious feature of this hybrid population that the Hawaiian-Chinese is superior to the other half-castes, both physically and intellectually.

Now Lahaina is not a model town, and its morals are not to be commended—far from it. Some one has said that little children can live there in comparative safety, as most of their out-of-school hours are spent in the ocean, but every child of twelve should be removed to a purer atmosphere.

Of course, there is a Mission there, and a devoted Missionary—Bishop Restarick sees to that—and a Mission school, and it is of the school I am thinking as I write. The teacher of this school needs to be a person of various attainments, as well as a most practical, efficient woman, as her week-day mornings are devoted to teaching in various grades, and her afternoons to classes in stenography, sewing and any other industry desired, and her Saturdays are given to Red Cross work. Also, she is the Parish visitor, and Sunday School teacher, and advisor to the women, and a kind of police-woman to the town, as well as a Mother to all the children who need mothering—and they are legion.

The lady who has filled this position

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READY-TO-WEAR DEPARTMENT

and covered its arduous duties for several years is Miss Roberta Caldwell of Trinity Church, San Jose, in our own Diocese. She finds her work most interesting as well as absorbing, and encouraging incidents are scattered among many discouragements.

The children of the school were especially interested in Bishop Tuttle's letter to the children in last year's Lenten number of the *Spirit of Missions*—appropriating it as an individual and personal letter, and many an answer to the dear Bishop found its way into Miss Caldwell's waste-paper basket.

The week of the "Pilgrimage of Prayer" was strenuously observed in the Mission, the children being faithful attendants at the services—the devotion of one little fellow being specially noticeable. His name is Roger Leong Chong, and I think he should have an Hawaiian name signifying "The Live Wire." He surely is one. (Miss Caldwell says "he bobs up with mite-box zeal like a cork.")

The day after a service in which she was greatly interested he said to his teacher, "Gee whiz! what's the good of praying 'less you get out and *do* something? I prayed like the dickens for our men, and now why can't I buy a bond?"

He had earned fifty dollars by his own labor, and it was deposited in a bank against the time when he could go to Honolulu for higher education. So he bought a baby bond.

He is only a little boy of eleven, but he suggests the resolve to us, after praying, "Let's get out and *do* something," and for Missions as well as for "our men."—*The Pacific Churchman*.

WOMAN'S AUXILIARY.

DIOCESAN OFFICERS.

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First Vice-President: Mrs. L. F. Folsom, Emma Square.
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AUXILIARY NOTES.

Miss Julia C. Emery has announced her retirement from official responsibility in the Auxiliary.

Since her resignation as General Secretary, Miss Emery has remained in charge of the Pilgrimage of Prayer, but that great movement ended with Advent, and Miss Emery feels that it is better for the work that she should no longer hold an office. This announcement will be received with regret by every Church woman in the United States, especially those who have been associated with her in the Woman's Auxiliary during her forty years of active service.

DIOCESAN QUARTERLY MEETING.

A quarterly meeting of the Honolulu Branch of the Woman's Auxiliary was held at the Davies Memorial Hall on Monday, February 25, at 2:30 p. m., the President, Mrs. H. M. von Holt, presiding.

Eleven of the fourteen Honolulu Branches were represented.

The report of the work done on the Cluett House showed the total cost to be \$2577.34; cash donations received to date, \$1785.00; amount still due, \$792.34.

Owing to Miss Drummond's illness she could not be consulted to obtain an accurate list of gifts in the way of furnishings, but some of them are as follows:

Gas range and Ruud heater—Mr. and Mrs. W. R. Castle.

Tiled sink—Mr. and Mrs. B. L. Marx.

Electric light fixtures—The Hawaiian Electric Co.

Bathroom fixtures—Honolulu Iron Works.

Wicker chairs—Mr. and Mrs. John Guild.

Five tapa table covers—Mr. John Effinger.

Three French doors for parlor—City Mill Co.

The credit for raising most of the donations is largely due to the energies of Miss Drummond. The remaining needs are extensive repairs on the roof, building a new laundry and an additional bath-room.

Mrs. Restarick pointed out the fact that the Cluett House, being a Diocesan and not a St. Andrew's Parish institution, should have the generous support of the Diocese. Its benefits are extended to all young women throughout the Islands, at present providing a comfortable home for over thirty women.

The various branches of the Auxiliary were asked to remember the Cluett House with further gifts during the year, as a part of their Diocesan work, and they were reminded of their pledges at the last Annual Convention to the foreign field, viz: Wuchang General Hos-

pital and Brazil. To date \$50.00 for Wuchang and \$25.00 for Brazil had been contributed. It was made clear that pledges made at the Convention last May were intended to hold good until the next one in April or May, at which time new pledges will be voted upon for the next year. The Corresponding Secretary was authorized to prepare a budget for each Branch as of last year, which had been found very helpful by knowing at the beginning of the year what was hoped for from each Branch.

Some of the needs this year are scholarships for Iolani School, and at Wailuku the most pressing need is a Parish House. The President reminded the Branches of the observance of All Saints' Day as the day for the Corporate Communion of the Auxiliary in each Parish, the offering to be devoted to the Diocesan Altar Fund.

It was voted that the offerings at all Quarterly Meetings be given to the District Expense Fund, the offering of the day being \$10.70.

The speaker of the day was the Rev. Geo. Wallace, D. D., who was on his way to the States. He spoke with gratitude of his cordial reception from old Honolulu friends and his joy at being once more in the place where he had spent seven years of his ministry, then told in a most interesting manner of his eighteen years of Missionary labors in Japan.

Dr. Wallace is the brother-in-law of Bishop McKim, Diocese of Tokyo, and his visit to Honolulu marks his retirement from the Foreign Field. The sympathy of "the Brethren" in Honolulu is extended to Dr. Wallace in his recent bereavement. The death of Mrs. Wallace, so well known here, occurred on January 12 in Tokyo, in the 72nd year of her age. Her ashes were being taken by Dr. Wallace to California for interment.

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ISLANDS LEAGUE ORGANIZATION.

A comparatively new and as yet little known organization in New York has for its objects:

1. To further the work of the Church in the Philippines, Porto Rico, Haiti, the Virgin Islands, The Hawaiian Islands and Cuba, their hospitals, schools, settlement houses and mission stations.

2. To encourage and help the Bishop, Clergy and other workers by sympathy, financial aid and prayer.

The League is composed of groups of ten or less members under a group leader, who will receive the members' dues, \$1.00 annually, and transmit them to the Central Treasurer in New York.

Any member may become a group leader by securing ten or less members to form a new group. Group leaders must notify the Central Secretary of the formation of groups, sending her the names and addresses of members.

Miss Caroline Bunker, the Secretary, writes that at Mrs. Restarick's suggestion the following ladies who have visited the Islands have been secured as members: Mrs. J. C. Livingston, Mrs. J. H. Chalker, Mrs. Arthur Holland, Miss Littell, Mrs. Weston Lewis, Mrs. Wm. Bernard Taylor, Mrs. E. B. Van Winkle and Miss E. Hadley. Already many of these Church women have generously contributed to various objects in which they became interested during their visits, and through the League many articles for the Lahaina Christmas sale were forwarded.

The Secretary writes: "We are planning to have Diocesan Groups' Leaders as fast as we can secure them. Their duties are to collect dues from the Group Leaders in their Dioceses and transmit them to the Central Treasurer, then to use any means in their power to keep interest alive in the League and start new groups. Miss Caroline Bunker, the Secretary, asks Mrs. Restarick to represent the Hawaiian Islands. The great lack of leaders is felt everywhere, but who will volunteer as Group Leader for the Hawaiian Islands?"

NODOA STATION.

NODOA'S HERMIT.

Seven miles from Nodua lives a man who reminds one of the ancient Anthony of Thebes. He is known in the region as the Mai-leng Tin-tae. Like Anthony of old, he possesses a truly reflective and religious nature. Much revered by the people of his village and community, especially by the Christians, to whom he is a real spiritual father.

He has not, like Simon the Stylite,

taken up his abode on the top of a pillar, although he has built for himself a small castle at the summit of a mountain about one mile from his home. Here he sometimes spends several days in the study of the Scriptures, prayer and meditation.

Yesterday we had a letter from him and in addition a quite lengthy theses on the fundamentals of the Christian religion, in which he shows a most remarkable knowledge and insight into the Holy Scriptures. The Chinese classics he has on the tip of his tongue, but he expresses a deep regret in the emptiness of Buddhism and Confucianism and their lack of power to change the sinful heart. He compares Buddhism to an ordinary white blank sheet of letter writing paper, which if sent to a friend conveys no thought or helpful influence. Confucianism, he says, is like the better grade of Chinese letter writing paper. (This usually has beautiful flowers or drawings upon it to admire.) But Christianity is like a well-written letter, that has the power to convey thought and to entirely change the heart and motives.

His influence for good is great, and we trust he will be spared for many more valuable years of service for the Master. When you have read these lines, offer a silent prayer in behalf of the Mai-leng Tin-tae. — *Hainan News Letter.*



PERSONALS.

We regret to chronicle the breakdown of two more workers this month. Miss Ada Tweed, a teacher at St. Andrew's Priory, and Miss Alice Fyock, in the Japanese work at Hilo. Our best wishes are extended for their speedy recovery.

Miss Drummond, who is still in the care of a nurse, has gone to the Rest House for rest and quiet to complete her cure. The Sisters who have been spending some weeks at the Rest House have returned much rested and refreshed for the change.

After a visit of two months, it was with regret that the many to whom Miss May Forbes had endeared herself wished her bon voyage on the China, March 12, en route to Japan. During her stay she has been most helpful in Bible and Mission Study Classes at St. Andrew's and in giving addresses wherever needed. She returns to complete her Mission in Japan under the auspices of the S. P. G., and will probably remain there till the end of the war permits her return to England.

The many friends of Miss Eva M. Stevens will be sorry to hear she has been for several weeks in the Hahne-mann Hospital, San Francisco, under Dr. Ward. She left Honolulu in September, 1916, to attend the St. Louis Convention as a Woman's Auxiliary delegate, spending that winter with Mrs. Paul Withington at Cambridge, Mass., and the following winter amongst old friends in Southern California. She was planning to return to Honolulu early in the New Year when she was overtaken by this painful illness.

A hearty welcome is being extended to Mr. Percy J. Harwood and family, who are here from Manila to spend a part of their sixteen months vacation en route to the States. Mr. Harwood has been in the employ of the Commercial Pacific Cable Co. for many years, spending the last seven in Midway and Manila, but previous to that he was stationed in Honolulu for some years. This is his first vacation in eleven years. He will be remembered for his faithfulness as a member of the Cathedral Choir, and it will be a real pleasure to see him back in his old place the few Sundays he is here. He is very glad to be in time for the Holy Week and Easter Services. Mr. Harwood was surprised at the many changes that have taken place during the seven years of his absence. The extension of the nave of the Cathedral, the Alice Mackintosh Memorial Tower, the

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Parish House, the Bishop's House, St. Andrew's Priory and St. Peter's Church have all been built in the interim.

Rev. J. Knox Bodel of Hilo is to be congratulated upon the honor conferred upon him as vice-president of the newly-organized Hawaiian Chapter of the Red Cross Society. Mr. Bodel took part in the Cathedral services during his recent visit on Sunday, March 17.

Mrs. J. Hull Browning, a prominent New York Churchwoman, who has made two previous visits here, will pass through Honolulu March 22, on the Shinyo Maru, en route to the Orient with a party of friends. She will be the guest of Mrs. John E. Baird during her stay in port. Mrs. Browning has many warm friends to welcome her at the Crossroads of the Pacific.

Mr. John H. Catton is now a private at Trentham Military Camp, Quartermaster's Stores, Wellington, New Zealand, in the Home Service and having duty in the Y. M. C. A. Institute, which he likes very much. It was a great disappointment that he could not pass the physical examination to go with the 24th Reinforcements to France, but is happy to be giving his services to his country in any capacity. It is easily seen from his letter that his heart often turns to Honolulu and he longs for news from the Islands. He asks for the *Chronicle* and is glad to get a Sunday paper now and then. His brother Richard has received his commission as Lieutenant in the Signal Corps in Washington, D. C., and is expecting orders to France at any time.

Letters received from Herbert F. Cullen, who left Honolulu to attend the Officers' Training Camp at Toronto, state that he has arrived safely in London. He is now in the Royal Naval Air Service and finds that with every mile and hour that he advances, the war becomes more real.

Edward M. Stannard, a former Iolani teacher who left the Islands last year to enter the University of California, has joined the Naval Preparatory Courses in that College and finds the work most absorbing.

There is strong reason to believe that W. Closson Emory, Sergeant, Headquarters Co., is the first American of our American forces in France to represent St. Andrew's Congregation in active service at the front in the Chemin de Dames Sector. The grounds are that his regiment, the 101st Field Artillery

of the 26th Division, composed of New England men under General Edwards, who is well known here, has been reported as taking part in the recent German offensive at that point. We shall be proud to record his name on the Roll of Honor, and many are the special prayers that will be offered by St. Andrew's Congregation for his safety.

He will also be represented by a star in the Cathedral Service Flag to be hung in the Cathedral.

Mr. and Mrs. Walter L. Emory, so active in all good work in the Cathedral Parish, are the parents of this splendid young man whom the Church delights to honor.

IN MEMORIAM.

CHARLES G. SAUNDERS DIES IN BOSTON.

BOSTON, MASS.—Charles G. Saunders, one of the most prominent laymen in the diocese, died in this city on Tuesday morning, February 19. Only the night before Mr. Saunders had delivered a lecture on the Prayer Book at the Church of the Advent. Mr. Saunders was a member of the Standing Committee, a deputy to General Convention, a member of the Board of Missions and closely bound up with the life of the Episcopal Church in the United States.—*The Churchman*.

[Note.—The above item will be of interest here owing to the fact that Mr. Saunders was a cousin of Mr. D. L. Withington of this city.]

On Tuesday morning, March 5, at 5 o'clock, the infant son of Mr. and Mrs. C. C. Black died at the Children's Hospital following an operation for an acute attack of appendicitis. Peritonitis had already set in before the operation, and in a few hours the little one passed out of this mortal sphere.

The funeral services were held from the Cathedral on Tuesday afternoon and the ashes were deposited in the Nuuanu Columbarium.

The sympathies of many friends are with the bereaved parents, who have been deprived of the earthly associations of their little one, whom many had learned to love because of his sweet and happy nature. May they be comforted with the assurance that he is safe in the arms of a loving Saviour.

Word has come to us from Burlington, Vermont, of the death there on February 4, of Mr. Wadsworth Ramsay Smith. Mr. and Mrs. Smith came to Honolulu in 1912 on their way around the world and spent a year here, living at the Royal Hawaiian Hotel. Many of the members of St. Andrew's Congregation will remember both Mr. and Mrs. Smith, as they were regular attendants at the Cathedral during their stay, and the sympathy of many warm friends in Honolulu goes out to Mrs. Smith in her bereavement.

The St. Paul's Parish Record says of Mr. Smith:

"The death of Mr. Wadsworth Ramsay Smith removes from St. Paul's Parish one that will be sincerely missed. A life for which birth and education had done much, combined with years of travel and consequent wideness of thought, made Mr. Smith a delightful companion. A little visit with him and Mrs. Smith was like reading a chapter in an unusual and most interesting book. His courteous greeting to all, rich and poor alike, impressed one with his true kindness of heart as well as his charm of manner.

"His term of years made his patriotic desire to serve under the flag in this time of need impossible of fulfillment, and he was consoling himself with plans with Mrs. Smith for other service to humanity in France, when the call for service beyond this earth came. His body was brought to St. Paul's Church under the flag that he loved so ardently, and, after the burial service and celebration of the Holy Communion, laid one quiet night in front of the chancel it had been his

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pleasure to make beautiful with the ever-green decorations at Christmas time. Wherever the great festivals of the Christian year found him, he was ever ready with artistic suggestion and skillful hands to do this kind of work. The Christmas decorations were the last offering that he made to the Parish, so shortly before the illness that terminated his life here. Receiving together of the Holy Sacrament and united in the faith of the Church, we know that all its consolations are now her's who shared so completely the life of her husband."

The death of Mrs. Ambrose S. Beverly of Lockport, New York, removes another generous friend from the list of those who have for years extended their sympathy and helpfulness to the Bishop in his varied Missionary undertakings.

For many years she has supported a scholarship at St. Andrew's Priory. It was a source of much satisfaction to her that the beneficiaries proved worthy of her assistance. Not satisfied with merely helping them financially, she kept in close touch with them by correspondence, and this was an incentive to them in each case to be worthy of her high confidence and esteem. In her death they sincerely mourn a true friend and adviser. "Make her to be numbered with Thy Saints in glory everlasting."

A FOUNT OF TRUST.

Thou lovest and Thou knowest, Lord:
This thought once more, as healing balm,
Comes to the restless, suffering heart,
And soothes it into calm.

And so I do not ask that Thou
Wilt set me from affliction free;
I only pray, Grant me Thy grace,
That patient I may be.

Since unto Thee my griefs are known,
Who lovest me with tenderest love,
And yet Thou speakest not the word
Whereby they would remove,

I may be sure that earthly ease
Would hinder Thy design for me,
And as Thou chooseth I would choose,
However that may be.

Oh! help me, help me, dearest Lord,
To stay the sigh, the tear, the moan;
For, from my inmost soul, indeed,
I wish Thy will alone.

E'en while the weak flesh trembles sore,
The spirit doth unshaken rest,
In full assurance that Thy ways
Are wisest, kindest, best.

Thou lovest and Thou knowest, Lord,
A fount of trust, that shall not cease,
Be this blest thought in my tried heart,
And keep it filled with peace.

AMY PARKINSON.

SCHOOLS.

The two papers printed below were written by boys in the Fifth Grade at Iolani and were read as a part of their Christmas program. Both boys are Japanese and former attendants of Trinity Mission School:

"I was born in Japan. My home and the whole town was not Christian, so I did not know who Christ or Christians were. Just two years ago I sailed for this paradise. When I arrived here I started to go Trinity Mission School. I was baptized and then I was one of the Christians. December 25, 1917. This day I can never forget as long as I live, because this day was the first Christmas in my life. 'Merry Christmas!' all the people said and praised it. Why? Because our Saviour was born on this day. So the people praised this day,

"The day before Christmas the town was full of people. Some of them had come from other islands. This night was called 'Christmas Eve.' Unfortunately, I went to Waianae, where my parents live, so I couldn't spend this evening in the city.

"The next morning I returned from the country. The people in the streets had smiling faces and seemed to be very happy. I felt very happy, too. And we were busy making up a program. It began to rain in the evening, so we were anxious for the little children. But soon the rain stopped and we came to this hall. As soon as I stepped into this hall I saw a blaze of glory standing in the right corner of the hall. I stood several minutes watching this beautiful thing. What was it? Oh! this is a Christmas tree. It was decorated with many colored lights and gold and silver balls. It was the most beautiful sight I ever saw. I thought I was dreaming, but I was not. Soon it was time to begin our program. When the girls went on the platform, they looked just like the pictures I have seen of angels. After every thing had finished, the presents were given to the children, who clapped their hands and talked until this hall was shaken. All the children's faces were smiling and seemed very happy."

CHRISTMAS DAY.

"When I was in Japan, I lived in the country not far from the capital, Tokyo. While I was in the eighth grade in the Japanese school, I took a journey to

Tokyo with my teacher and schoolmates. While we were walking in the streets we heard a group of people singing in a house. I asked the teacher what was the matter, so he told us that was the church where they were singing a Christmas song. He also told us about the Christmas in Europe and the United States. I was interested to know about them. After the journey I became a Christian and believed the Christianity.

"I am sorry for those who are living in the country and do not believe and know nothing about Christianity, while the city people believe it and understand the goodness of it. I hope the people of Japan will believe in Christianity as soon as possible, and celebrate Merry Christmas happily as it is in the United States, exchanging gifts and going to church to sing Merry Christmas songs.

"I am very glad that I am in the Paradise of Pacific now, to have a Merry Christmas. I am looking to the coming Christmas with joy and happiness. I must pray to God with my best wish for Christmas Day."

CHURCH USAGE.

By PASTOR IN URBE.

By the Editor's request I am writing a series of short articles for The Churchman, giving certain counsels upon the

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usages of the Church. I shall write somewhat dogmatically, telling frankly what my own experience, linked with reverence for sound customs, has assured me to be, if not the best way, at least the best way I know. A good many people seek advice in such matters; and all of us are glad to discover "a more excellent way" if it can be found.

1. FUNDAMENTAL PRINCIPLES.

When one enters a Church, all unnecessary conversation should cease. Before and after a service there may be the briefest greeting; anything more than that is distracting. A man, or a woman, especially after the service, has the right of going from the Church with the mind still intent upon the meaning of the service. We can talk in the House of God as friends, and the warmth of fellowship can be evident, without talking with one another. The hum of whispered conversation before a wedding is sometimes appalling; two or three ill-bred persons can make a whole congregation seem to be both vulgar and irreverent. Without judging others, we may make stern rules for ourselves.

The silent prayer upon entering the Church is important. It ought to be said, kneeling, before any service; before weddings and funerals, as well as before Morning and Evening Prayer and the Holy Communion. The prayer will best be a prayer in one's own words for the people and for the causes which are nearest one's heart. Any silent spaces in the service are valuable. When the formal silent prayer is finished and we sit quietly in the pews, we may wait like the good Quakers to hear the Spirit speak to us. Therefore there should be no casting about of the eyes.

Because the prayer in silence is important, only the utmost necessity should allow one to be late to a service. It is worse to be late at Church than to be a late guest at a dinner table. Grave necessity may excuse one in both cases; but a trivial excuse verges upon insult in the one case, irreverence in the other. Where distances are great and streets crowded, it is impossible always to calculate the time needed to reach the Church in season. But one can try very hard to be in one's place, to have the preparation of quiet, and to avoid disturbing one's neighbor by a tardy entrance.

As kneeling is the ordinary attitude for prayer, and so sitting is the ordinary attitude for listening, so we stand to express the ready joy of praise. Whether we join the choristers in the hymn or are silent while the choristers sing "Te Deum," we ought to be lifting

our hearts in praise in both instances. The great beauty of the music in which we do not share with our lips may kindle the more praise in our hearts. Therefore it is fitting that in all canticles and hymns the congregation should rise immediately when the choristers stand, though there be a brief space filled with organ music before the first note is sung. If one is used to this reverent custom, and chances upon a congregation which rises reluctantly as the first line is being sung, there is a sense of dreariness, lack of spontaneity, and lack of coöperation. Moreover, the first line of "Nunc Dimittis," sung by a radiant boy's voice, has often been quite lost through the rustling and scuffling of a drowsy congregation, getting at last to its feet. For the same reason the congregation should stand at the beginning of the processional hymn, though the choristers have not yet entered the Church. If it is our rule to stand to express praise, we should stand when the notes of the organ give us warning that the praise is to begin. The stranger should have the impression that there is a Church full of people alert and eager to worship with body, mind and soul. There is joy in promptness. Reverence does not consist in elaborate outward expression. It may or may not so clothe itself. But the essential quality of reverence is deeper, and makes itself known in such simple and natural ways as these I have tried to indicate, the seemly and instinctive expression of a fine and reverent nature.

The Lenten lectures on Friday evenings at the Parish House, delivered by the Rev. James F. Kieb, have been exceedingly interesting and instructive. The subjects have been "Rheims," "Little Belgium," "Joan of Arc," "Mary Queen of Scots," "St. Francis of Assisi" and "Shakespeare and His Country."

It is not always that a man of travel brings to his subject the poetic vision and the historic insight which enables him to present a theme with a completeness of detail which leaves nothing to be desired. Mr. Kieb has spoken each week to large and appreciative audiences with a wonderful directness, scarcely ever referring to notes. In the lecture on "Rheims," the beauty of the city and the Cathedral described by one who has seen them made more real the terrible destruction wrought by the invaders.

In little Belgium, where there are "more rest-cure cities than in any other country in the world," we were made to breathe the very atmosphere of the quaint old towns which before the war had "fallen asleep" and which knew enough to know that the weary traveler

who came to them did not want them to wake up from their peaceful dreams.

The interesting history of Bruges and Ghent and Antwerp and Brussels was woven by Mr. Kieb into a most fascinating story of Flemish lore.

The third lecture, on "Mary Queen of Scots," revived the tragic interest which centers around the young monarch of two nations who was not wanted by either of them.



LINES TO A YOUNG MAN WHO FELL IN BATTLE.

Sleep, beloved! Not in vain
Hast thou fallen in the strife,
Yielding up thy pure, young manhood,
Thou hast gained eternal life!
Sleep, beloved! Thy life was filled
With brave deeds that cannot die,
And in death, O Christian hero,
Thou thy Lord didst glorify!

Sleep, beloved! Thy Master's love
Drew thee gently to His breast!
Following Him thou didst leave all
things—
All the gifts the world deems best.

Sleep, beloved! Thy pilgrimage
Ended ere it knew despair!
What have we who linger longer?
More of sin and toil and care!

Sleep, beloved! No marble shaft
Lifts its head thy fame to tell,
But a nameless grave, with others
Lying where they fought and fell!

Sleep, beloved! In silent prayer
Pondering all thou gavest for me,
Life and all that made life precious,
What but tears may I give thee!

Sleep, beloved! Time passes on,
But forgotten thou canst not be,
For thy deeds in song and story
Shall be sung in praise of thee.

MAY L. RESTARICK.



A story is told of a little boy who went out at night for the first time with his father, a young officer. The child was unaccustomed to the dark sky; when he saw the evening star shine out suddenly, he said, "Is that God's service flag?" The father answered, "Yes, God gave His only Son."—*The Churchman*.

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THE PSYCHOLOGY OF A MISSIONARY MEETING.

Under the above caption, William H. Jefferys, M. D., for many years a medical missionary in China, writes a most excellent article in The Churchman of March 2—which we recommend to our readers. Owing to lack of space we can only quote portions of it. "Towards the end of the Cambridge Conference some of us were sitting under the 'big tree' warmly discussing sermons, preachers, their aims and results and particularly this question: 'At the close of a sermon what should it be the aim of the preacher to leave his listeners thinking about?' On this point we at least agreed that, if the sermon left the congregation thinking about the preacher, his aims, his manner, his mind, his eloquence, his successes, his cleverness, even his goodness, that sermon might be set down as a dead failure. Such postprandial remarks, therefore, as, 'Isn't he wonderful?' or 'My, what a gift of language!' or even the exclamation, 'Thrilling!' are, according to this judgment, 'verdicts of failure,' or at least of comparative failure. In other words, the preacher's mission is not to reveal himself at all; but in very simple terms, a Christian prophet's first and last and supreme function is

not to make himself known, but to make Christ known. He is the way to Christ, as Christ is the way to the Father. The end of the sermon should find the listeners with their minds fixed on Jesus, and the ascription should leave them standing in His living presence." So much for the effect of sermons.

Then he goes on to his subject of the psychology of a Missionary meeting. "It always seemed to us something approaching a crime to take up the time, the carfare and the energy of from twenty to three or four hundred people for from half an hour to two hours, either by failure to prepare for the meeting for which the speaker is one-half responsible or by the impossible conditions of the meeting, to let those folks go away empty-headed, uninterested, uninspired, critical or bored.

"Pulling off a missionary meeting is a good deal like making a pudding. It is so easy to put in too much or too little of something and the result is *such a mess*. We remember an old cook who put fermented molasses in a rice pudding and explained it as follows: House-keeper: 'Jane, what did you do to this rice pudding? It tastes as if it had something evil in it.' Cook: "Yes'm, there was a bit of molasses left and I hated to waste it."

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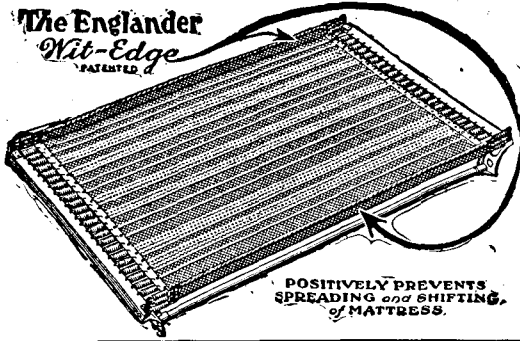
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